

sin against both God and man ; that visiting the fatherless and widow in their affliction, constituted one of the principal ingredients in pure religion. But this Mufti, whom I received when he came to this Embrio City, as a man of God, sent to us in the order of Providence, to minister to this people in holy things, is a perfect anomaly. He teaches, and boldly too, that to make wilfully wrong (false) accounts, with intent to swindle or rob the fatherless, is no sin ; that if false charges are objected to, the swindler, yielding to the demands of truth and justice, by abandoning his false charges, does all that can be required of him. *Ergo* conversely, if no objections are made to false charges, the swindler gains his object, and the innocent, unsuspecting victim is robbed, not knowing it. By this kind of teaching the sin consists in the victim's discovery of the fraud, and not in the villain who attempts the fraud. I am therefore the guilty party, for it was by me that the pious fraud of Sanctity was discovered ; and I am now arraigned for trial by this pretended man of God, for having prevented the infamous fraud, and for speaking of it as an unrighteous act. Again, the world of the Most High declares that no liar can be admitted to eternal life ; that no one that teacheth or maketh a lie can enter heaven ; and, inasmuch as the making of a false charge by one person against another is a lie ; for, the charge being false, is verily a lie in and of itself ; it necessarily follows that the maker of a false account is a liar, and, consequently, a villain. I ask, then, is this Mufti a man of God, or is he an emissary of some other power ? I know that I might as well look for justice at the hands of Satan himself, as to expect it from this Mufti ; for he ignores God's truth, and impudently teaches the doctrine of the evil one ; and he is now harranguing his audience with the determinate intent of establishing his supremacy over the law of God. Can the Almighty accept and approbate such doings ? Certainly not. He will not. He can not. Although the hypocrite may for a time enjoy a triumph, a day of vengeance will, sooner or later, come and overtake him, and scatter him and his guilty accomplices to the four winds, and utterly and everlastingly ruin the guilty man they are now justifying in his crimes.

"Then here is Judge Simple. He is not naturally what would be called a bad man, but he has lost his reason. He is so bewildered with the influence with which the Mufti's popularity fog has enveloped him, that he is quite incapable of correct perceptions of truth. I do think, however, that if he had looked at this infamous account when I presented it to him the other night, he certainly must have discovered the infamous fraud ; it could not have been otherwise. But he had the politeness of saying he did not believe me, and at the same moment refused to look at the account ; and joined in with the Mufti and Crabsnarl in insulting and abusing me, and in justifying Sanctity in the bare-face falsehoods he uttered under the influence of the Mufti's protection and dictation. His judgeship is still under the same influence, and will do his utmost to carry out the abuse the Mufti has determined upon heaping upon me, unless I can divert his attention to the propriety of things in my plea, which I shall presently make, and in some measure dispel the infatuation he is laboring under.

"Then again, here is little mouthed Shoeknife, not worth a passing reflection. He will, however, count one in voting, and his vote will be with the Mufti. He is quite incapable of conceiving a single ennobling thought.

"And, again, here is the pious Crabsnarl. He is my accuser, and is the attorney-general of the Mufti for the occasion. I know him so well, that I cannot insult myself by allowing him to pass in review before my mind. I consider him lost to every sense of propriety and justice. He is a low-minded, uncultivated fellow, and quite incapable of doing right. I know that he said, upon a certain occasion, which will be mentioned before the close of this legend : 'I will believe what the Mufti says, before I would the evidence of any other fifty men.' How, then, is it possible for such persons to do justice ? It is out of the question. But I have faith to believe that God, in his providence, so overrules their wickedness, as that their own acts will bring about their exposure and discomfiture.

"And then, again, here is Sanctity himself. He has more common sense than the four of them put together. He is actually using them to cover his attempt at swindling. They, at the same time, are serving his purpose willingly as well as wickedly. Knowing his own gullibility, he will not dare to